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CHRISTIAN COURIER

A Reformed Weekly

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SEP 18 1997

September 19, 1997

No. 2546 \$1.07

53rd Year of

CHRISTIAN COURIER
PER/BX/9401/.C36

Mother Teresa 'spoke through love in action'

Alan Doerksen

ST. CATHARINES, Ont. — Although a Catholic nun, Mother Teresa has been an inspiration and example to many Protestant Christians from different walks of life around the world.

Evangelist Billy Graham, who met the nun on several occasions, commented, "Few people in our time exemplified so powerfully and yet simply the love and compassion of Christ as Mother Teresa.... She was one of the most humble and sweetest of God's servants that I have ever known. Her life has taught Christians of all persuasions many lessons of humble sacrifice, vision and dedication to the Person of Christ. She has taught us the true meaning of love."

Speaking prophetically

Ed Vandenberg, executive director of The Lighthouse in Toronto, a refugee centre run by local Christian Reformed congregations, recalls hearing Mother Teresa speak at Toronto's Varsity Stadium in 1982. "The whole stadium was full," he says. "I was really struck by how God used this small woman to speak prophetically."

Mother Teresa spoke out on abortion, which she strongly opposed. "She said, 'If you don't want your baby, don't abort it, give it to me,'" Vandenberg recalls.

Vandenberg sees a similarity between his work and that of the Missionaries of Charity. "We share our lives with those who are in need," he says. "She spoke of sharing her life with the poorest of the poor. That really made an impression on me."

Mother Teresa lived out her faith through her work, says Vandenberg. "She spoke through love in action.... She spoke to the hearts of people. Through that, she could influence structures." She "created waves to change the system itself."

Mother Teresa's most important work was "how she related to the poor she helped," says Wayne de Jong, director of the Christian Reformed World Relief Committee in Canada. She had "such dedicated compassion working with the poor on a level that treats them with respect."

Mother Teresa has been "an inspiration to me and a lot of the

staff of CRWRC," says de Jong, partly because she raised the profile of humanitarian work.

But de Jong feels Mother Teresa could have done more to combat poverty. "The work she was doing did deal with the symptoms, not the root causes of poverty," he says.

In contrast, CRWRC focuses on long-term sustainability and on short-term relief work "when there is a critical humanitarian need," explains de Jong.

In Diana's shadow

De Jong's first reaction when he heard of Mother Teresa's death was to wonder if she would get as much news coverage as Princess Diana. "I think she has done so much more for humankind than Princess Diana," he observes. Mother Teresa was "an outstanding example to all of us and a great loss."

De Jong expects the Catholic Church will make Mother Teresa a saint. "That may be a good idea for the Catholic Church," he says. "I'm sure she qualifies." She had "incredible strength and incredible faith."

Recalling Mother Teresa's ef-



fects on his life, Gerald Vandezande, public affairs director of Citizens for Public Justice, said, "I was always deeply inspired and greatly moved by her being a saint of the gutter." He was impressed that "she didn't hide her biblical convictions" and showed that through dependency on God, great things can happen. She also confronted people with the need to show the compassion of Jesus to others, he says.

Mother Teresa communicated two important values in her work, says Vandezande: "One must be in touch with the poor personally to be an effective advocate for the poor; perseverance of the saints is crucial."

Vandezande says the expansion of the work of Mother Teresa's Missionaries of Charity has been "a powerful example of how a small ministry can grow."

As a public advocate himself, Vandezande is impressed with the advocacy work Mother Teresa did in her contacts with world leaders. Through her work, she showed that "community ministry and political advocacy go hand in hand."

Vandezande hopes the Catholic Church won't declare Mother Teresa a saint. "I don't personally like the elevation of some people to sainthood.... The Catholic Church declaring her a saint

See MATERIALISM p. 2...

Sacred Assembly expresses rage, pain at white treatment

Christian natives attempt reconciliation

Robert VanderVennen

TORONTO — The recent national Sacred Assembly of native people was marked by tension and expressions of pain, but Christian Reformed Church members who attended were able to be a constructive presence, they believe.

The Assembly was called by Elijah Harper, who also convened the first enormously successful Sacred Assembly held in Hull, Quebec, in 1995.

This time the Assembly was See NATIVE page 3...



Elijah Harper and children listen to one speaker at the assembly.

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News

Materialism not important to Teresa

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doesn't do anything in the sight of God."

But Mother Teresa will have a lasting legacy, says Vandezande, because "work that is done in faith continues."

Esther Epp-Tiessen, co-ordinator of peace and social concerns with Mennonite Central Committee in Kitchener, Ont., says she was impressed by Mother Teresa's "compassion for the forgotten. She saw them as created in God's image."

She was not concerned with "amassing personal wealth," Epp-Tiessen asserts. "She lived a life of poverty herself, and in that way was able to reach out to those who were destitute. It makes all of us stop and rethink our priorities."

Like Vandenberg at the Light-house, Epp-Tiessen sees some similarities between MCC's work and that of Mother Teresa's order. "Everything we



Mother Teresa receives the 1979 Nobel Peace Prize

do is grounded in the sense that each person is a child of God. We would share that with Mother Teresa. At a deep spiritual level, we would share a lot of the same understandings."

MCC also does relief work in

Calcutta and some MCC workers there knew Mother Teresa. The nun's special calling was "caring for the dying and binding their wounds," Epp-Tiessen observes.

Jesus' work

As a nurse working as a homecare case manager in St. Catharines, Ont., Stiny de Jong drew inspiration from Mother Teresa's great compassion and how she gave her life for the dying and underprivileged.

"She wanted to minister to those nobody wanted," says de Jong. "It was exactly what

Jesus wants us to do.... She must have had incredible conviction." Mother Teresa showed that "one person who has the love of Christ in his or her heart can achieve a great deal."

Canadian Catholics remember Mother Teresa

Alan Doerksen

TORONTO, OSHAWA, Ont. — Mother Teresa touched the lives of many people, but Catholics in particular feel her loss. Two Canadian Catholics who encountered and were inspired by Mother Teresa are Father Brad Massman, who helped organize two of her visits to Canada, and Michael Mastromatteo, who did press coverage of two of the nun's visits.

Massman, who is now priest at St. Gregory's Church in Oshawa, Ont., first met Mother Teresa in 1985 when she came to Canada to open the Toronto convent of her Missionaries of Charity order. Massman travelled with her for most of her visit.

"It was a wonderful privilege to be with Mother Teresa," he recalls. Massman had the opportunity to see many sides of her character. When he met her at the airport, she saw a woman with a baby and went over to hold the child. "The woman almost fainted!" says Massman.

Later on, Massman told her that he had a friend in hospital who was feeling depressed. Despite her busy schedule, Mother Teresa offered to visit the friend. When Mother Teresa appeared at the hospital, Massman's friend "almost fell out of bed," he recalls.

'One tough lady'

Massman was especially impressed by the nun's personal at-

tention to people. She was in Canada around the time of the Air India explosion, and spent time visiting with local East Indians who "flocked to her."

Despite her small size and gentle attitude, Massman notes that Mother Teresa was "one tough lady." When she visited the new Missionaries of Charity convent in downtown Toronto, Massman observes, "she was hammering nails down on the floor. You could see just what a strong person she was."

An inspiration

Massman asserts that Mother Teresa has been an inspiration to him and others, including Princess Diana, who said her life was fulfilled by meeting the nun.

The Catholic Church will probably declare Mother Teresa to be a saint in the future, but Massman says this is not really necessary. "Doesn't Paul say we're all called to be saints?" he remarks.

Massman observes that Mother Teresa "never got involved in politics." Her approach to life was "doing something beautiful for God."

Michael Mastromatteo, managing editor of *The Interim*, a pro-life newspaper published in Toronto, encountered Mother Teresa on her visits to Canada in 1985 and 1988. Although he first had an image of her as a celebrity, he says, "I was struck by how petite and frail she

seemed. Whenever she spoke, it was barely above a whisper." But he adds, "She was never at a loss for something to say. Most of her responses were inspiring."

Mastromatteo reported on the nun's visits to Toronto in 1985 and to Ottawa in 1988. He has been inspired by how Mother Teresa made serving the poor her life's work. He was also impressed by her strong pro-life views. "She regarded all life as having dignity," he says. "She made no secret about it. That drew some criticism. [But] we don't want her pro-life views to be submerged."

Although some have criticized Mother Teresa for dealing with the symptoms of poverty rather than the causes, Mastromatteo observes, "I think she worked to alleviate suffering where she found it. I don't think she ever saw herself as someone who attacks the root causes on injustice. She was more on the front lines."

He believes she took her inspiration from John 12:8, in which Jesus says, "You will always have the poor among you, but you will not always have me" (NIV).

Mastromatteo believes Mother Teresa will be declared a saint. "I think she will become a model... someone to emulate."

Nuns at Toronto's Missionaries of Charity were in seclusion at press time and could not be reached for comment.

Mother Teresa: from obscurity to world recognition

Alan Doerksen (with files from Dan Wooding and the *Globe and Mail*)

ST. CATHARINES, Ont. — For many years, Mother Teresa has been considered a shining example of Christian charity and humility, but not all are familiar with the details of her life and work.

Although she is famous for her work in Calcutta, Mother Teresa was born in 1910 in Skopje, Macedonia, of Albanian parents. Her real name was Agnes Gonxha Bojaxhiu, but she took the name Sister Teresa when she became a nun at age 18, in honor of Saint Teresa of Lisieux, the patron saint of missionaries.

Mother Teresa first arrived in Calcutta in 1929 and taught at St. Mary's High School. In 1946, she felt a call from Jesus to serve him among the poorest of the poor. Soon after that, she moved to Calcutta's slums and started her own order, the Missionaries of Charity.

In 1969, Mother Teresa gained world recognition through a TV documentary by Malcolm Muggeridge. More recognition came in 1979, when she received the Nobel Peace Prize. Greater financial support from around the world enabled her to spread the work of the Missionaries of Charity to more than 50 countries. In Canada, the order has branches in Montreal, Toronto and Winnipeg.

Mother Teresa visited Canada three times, in 1982, 1985 and 1988. Her last visit here was to speak at a pro-life rally at Parliament Hill in Ottawa, where more than 30,000 people came out to listen to her.

Dan Wooding, an international journalist based in California, visited Mother Teresa in 1975, and spoke to her about issues that mattered to her, such as abortion.

"Life is a God-given gift, and who has the right to destroy life?" she told Wooding. "I believe abortion is a reason why there is so much trouble in the world today." In Calcutta, Mother Teresa and her order worked actively against abortion, arranging for adoptions of unwanted children.

Mother Teresa also had words of wisdom about poverty in the East and West. "The spiritual poverty of the Western World is much greater than the physical poverty of our people.... You in the West have millions of people who suffer such terrible loneliness and emptiness.... These people are not hungry in the physical sense but they are in another way. They know they need something more than money, yet they don't know what it is. What they are missing, really, is a living relationship with God."

In contrast, she said, the poor people of the developing world "can teach us contentment. That is something you don't have much of in the West."

In recent years, Mother Teresa's health began to fail. In 1989 she got a pacemaker, and one year ago she suffered a near-fatal heart attack.

Although she was a Christian working in a mainly Hindu country, Mother Teresa received the rare honor of a state funeral, on September 13. Indian Prime Minister I. K. Gujral compared her work to that of Mahatma Gandhi, and said, "Millions are feeling that they have become orphaned. I am one of the orphans."

The Catholic Church is considering declaring Mother Teresa a saint, but that is a process that could take many years. One qualification for Catholic sainthood is having two miracles related to Mother Teresa that take place after her death, after someone has prayed to her for intercession with God.



This poster hangs in Mother Teresa's Home for the Dying Destitute, in Calcutta.

Agriculture/News

Farm
fodder

Maynard VanderGallen

'When I was hungry you fed me'

It was a snowy, blustery evening in March when Jim Papple, the Canadian Foodgrains Bank co-ordinator, drove from Ottawa, where he had staffed a booth at the Ottawa Farm Show, to the farm of one of my neighbors, where he met with a dozen of us to discuss how we should go about growing a crop of wheat and donating it to the Canadian Foodgrains Bank for impoverished Third World countries.

It was the first time such a project was to be undertaken in this part of the Ottawa Valley and we needed lots of advice.

Papple gave us all the information we needed and advised us to start with 20 acres this year. He suggested we contact the local churches and agri-businesses for donations to cover our costs. By the end of the evening a local committee had been formed and smaller committees struck (publicity, finance, etc.).

I had plowed up about 200 acres last fall and offered the use of 20 acres of plowed land near the local United Church. Almost \$2,000 was donated by church members from our Christian Reformed Church, a United Church, a Roman Catholic parish and an Anglican Church. Agri-businesses donated sprays, the crop was trucked to the elevator, and we received cash donations.

Vagaries of weather

Spring was late and wet and we couldn't get on the tile-drained field until May 21, so the committee decided to switch from spring wheat to soybeans. The 20 acres was disked and planted in no time as the neighbors came with their big equipment.

A 4-foot by 8-foot beautifully painted sign with the Canadian Foodgrains Bank logo and the names of the churches and agri-businesses who donated funds was erected beside the road in front of the project. A local woman planted flowers around the sign. Then for six weeks we had hardly any rainfall. The woman (I could see her white van from my dairy barn when milking) came every evening to water the flowers. The soybeans grew, but very slowly because we had many hot and windy days and only a few millimeters of rain during those crucial six weeks after planting. But the seeds all germinated, August brought some decent rains and things look very promising now.

On August 23 we had a pre-harvest family barbecue for members of the local Grain Share Project at the nearby United Church grounds. We watched a "home" video which one member took of the project — the disking, planting, crushing, spraying, putting up the sign. The members of the project and the contributors all feel this project was a real community effort.

The Canadian government supports the Foodgrains Bank. Grain and cash donations to food shipments are multiplied at a four-to-one ratio by the Canadian International Development Agency (CIDA). For every donated ton shipped to Sudan, CIDA gives four tons more.

Ontario just getting started

More than half the money our local committee received in donations will be sent to the Canadian Foodgrains Bank along with the harvested crop. We will keep the rest of the money in a bank account to start another project next spring.

During the most recent fiscal year the Canadian Foodgrains Bank raised grain and donations worth \$4.23 million. In total, 14,225 metric tonnes of grain were donated by Canadian farmers. Most of the grains come from Western Canada. So far, Ontario's participation is very small — most projects have 20 acres. But we're eager to do more.

Maynard VanderGallen farms in the Ottawa Valley (Renfrew, Ont.). He feels the Christian response to Hunger Project was a blessing for his community.

Native leaders clash at Sacred Assembly

... continued from page 1

held on the Sagkeeng First Nation Reserve near Winnipeg. The plan was to work further on Harper's vision for native people in Canada on their own rural land, both within native communities and between native and non-native peoples.

Deep suspicions

Harper has embraced both his own evangelical Christian background and the strong traditional values and ceremonies of his Cree heritage. He has been instrumental in bringing together native people of all faith backgrounds, mainline and evangelical Christian and native traditional, to talk about what spiritual beliefs mean for healing.

His efforts were frustrated at this Assembly, though, by Chief Gerry Fontaine, chief of the local community, and other native traditionalists. Fontaine and others remained deeply suspicious of any church involvement in discussions of healing, particularly because they believe the mainline churches have played a tragic role in destroying aboriginal cultures and languages, a role for which most churches have now publicly apologized.

Fontaine and Harper disagreed openly and vigorously about how to deal with these. Aric Van Eek says that the Midewiwin Three Fires healing society played its own part in disrupting the scheduled sessions.

A CRC role

Yet there was also some positive feeling expressed by the Christian Reformed people there. The way they came together in their own tent city was wonderful, said Lorraine Land, CRC representative to the Aboriginal Rights Coalition.

Jeanette Sybenga believes the CRC has a definite role to play in the reconciliation of native people and white Christians, notably seen in the three ministries the CRC supports in Winnipeg, Regina and Edmonton.

Marcia Schippers, who attended Assembly sessions with her husband, Henk, was encouraged in her dealing in Winnipeg with the boundary between native and white people. She appreciated the Assembly speech of evangelical pastor John Sanford, whose mother was the last enrolled member of the Osage Nation and whose ancestors on his father's side came over on the *Mayflower*. He apologized for calling all native beliefs animistic and demonic,



Leo Beaulieu (l.), of the CRC's Winnipeg Indian Family Centre, listens during a meeting of native delegates.

quoting the Bible which says that the trees clap their hands and that Jesus spoke to the wind.

Toward reconciliation

Leo Beaulieu, native pastor at Winnipeg's Indian Family Centre, said a positive result of the Assembly was a broadening of the vision of reconciliation to a larger number of people. A strength of the Assembly, he said, was that it was a forum where significant differences could be expressed and accepted.

Rev. Henk de Bruyn, director of the Winnipeg Centre, called the Assembly frustrating, but said he saw in it some achievement of oneness. A highlight, he said, was the speech by the judge Associate Chief Justice Murray Sinclair, who is Cree.

The CRC attendees expressed regret that few CRC members seem interested in the plight of natives in Canada. Yet the CRC has been able to be more effective with native people than the mainline churches have, said Beaulieu, because in Canada the church has not been involved with residential schools that have tried to erase native languages and culture.

Young especially angry

One aim of the Assembly was to draw the native young people into the discussions. But the youth strongly hold traditional native views and even insulted Harper and Fontaine, violating their tradition in which respect is one of the highest values. They attended only one session, at which they expressed their rage at what they feel is betrayal by their traditional elders. And some felt the response of the elders did not show appropriate humility, another value important to natives.

Instead of many smaller-group sessions the Assembly structure developed mostly into

plenary sessions at which native people expressed their pain, anger and hostility toward white people and their churches.

Whereas Harper expressed hope that from the Assembly would come "a greater sense of meaning and harmony," it was clear that the meetings lacked harmony, and any sense of meaning was at the least clouded by the widespread anger that was expressed.

Elijah Harper gives leadership with a Christian vision, but this Assembly made clear that spirits of contrary sorts are also strong in the native community.

The result is that this Assembly did not celebrate peace and harmony, as Harper had hoped, and it remains to be seen whether native pain and rage can be constructively channelled and then healed.

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Editorials

Mother Teresa lived and died a saint

This week we recognize the life of Mother Teresa, who passed away on September 5 in the Calcutta slums where she started her mission in 1950. Heeding a call from Jesus to minister to the poorest of the poor, she dedicated her life to bathing, feeding and clothing the most destitute people lying on the streets of Calcutta and other cities. Her spirituality expressed itself in her hands as she stroked the cheek of a dying man or spooned soup into a leprosy-afflicted mouth. Her faith shone in the smile that she showered on a paper-skinned orphan.

Never did the Parable of the Sheep and the Goats have more meaning Nor did it find stronger application than in the work of this diminutive Albanian woman: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me..." (Matt.25:35-36).

Mother Teresa was not a do-gooder. "The work [among the poor] is not the vocation,"

she once told a group of novices. "The vocation is to belong to Jesus.... Cleave to Christ. With him you can do all things — Jesus and you." She urged her nuns to think of helping the poor as service to Jesus. And indeed, one could, on videos, see some of the nuns praying while feeding a destitute person.

India's Cabinet said in a special resolution that "in her passing, India has lost one of the greatest social workers of all times." That statement may be true from the government of India's point of view, but to call Mother Teresa a social worker misses the point of her true mission.

Obedience at the core

Mother Teresa preached and practised total surrender to Jesus. She bound on the hearts of novices that "total surrender means that you accept wherever God puts you. If he puts you on the street, you accept that. If he puts you in a palace, you accept that. You accept to be cut to pieces, yet every piece belongs to him. Today you have a meal; tomorrow there's no water in the pump. When you accept that, then you are free."

It was this surrender that lay at the heart of Mother Teresa's life. Protestants may question her devotion to the Pope and to Mary, but those things don't take away from her love for Jesus. There's no doubt in our mind that the King of the parable has said to her: "Come you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world."

Mother Teresa was and is a saint.

Holiness a state and a duty

Not that she needs to be declared a saint either by the Catholic Church or by any of us. When asked by a reporter about the possibility of being considered a saint, Mother Teresa replied, "Holiness is a simple duty for you and me. You have to be holy in your position; I have to be holy in mine. I'm nothing special."

Nevertheless, her sainthood is assured because it is grounded in the redeeming work of Jesus Christ. As we read in Hebrews 10:10 — "We have been made holy [sanctified, made saints] through the sacrifice of the body of Jesus Christ once for all." In the same way our sainthood is assured if we trust in the power of Jesus' sacrifice. Is it not for this reason that the Apostle Paul addresses fellow believers as saints time and again?

But we are generally reluctant to take upon ourselves that designation. Mainly because we have been unable to scrape off the notion of do-gooder from the concept of sainthood. It starts at a young age. Who wants to be called a goody-goody? Which young person wants to be considered holy? But holiness has nothing

to do with being better than anyone. It has everything to do with being set apart for God and his service.

More faithful to Jesus

There's more to sanctification than Christ's sacrificial work, of course. Mother Teresa spoke of a simple duty to be holy. Our efforts are called upon to dedicate ourselves to doing God's will. In that sense, we might consider the matter that some of us are not as far along the road of sanctification as others. We don't always act like saints.

For all her faults, which Mother Teresa knew better than we ever will, she still shines as a star to inspire us all to greater obedience, more simplicity of faith, greater holiness. Saint Teresa, we will not pray to you, but we thank God for your exemplary and heart-warming life. We thank him for teaching us through you that to love the poor is to love life, and to love life is to love the Giver of life.

May we be more worthy of the designation "saint" and more faithful to the name of Jesus Christ, who died so that the world may be reconciled to God and to each other. **BW**

The glamor of secularism does not abide

Strange wasn't it, this coinciding of the deaths of two famous women: Princess Diana and Mother Teresa. The two had known each other and respected each other. Both of them have been lauded for their work among and on behalf of the suffering.

Someone on the Internet remarked that just as C.S. Lewis' death had been eclipsed by J.F. Kennedy's assassination the same day, so Mother Teresa's passing has been overshadowed by the death of Princess Diana five days earlier. Mother Teresa would have approved. We wonder what she would have said about being transported on a guncarriage, though.

The ironies continue. Diana has been referred to as "a secular saint," which must mean that Mother Teresa was a "sacred saint"? See how twisted the idea of sainthood becomes. It's a symbol of how modern life has raped religion.

Notice that for many people the highlight of spirituality at the funeral of Diana was not the reading of the Apostle Paul's eloquent description of faith, hope and love in 1 Corinthians 13, but Elton John's song "Candle in the Wind." Elton prophesied that the legend would outlive the candle, but Paul predicted that faith, hope and love will abide forever.

If there are secular saints in this world, are there also sacred reprobates? **BW**

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

- ◆ An independent weekly that seeks to:
- ◆ report on significant events in the Christian community and the world;
- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Letters

Parents, teachers, may correct, not discipline

I refuse to believe that funds were granted by the federal court towards a challenge aimed

Story exhibited bad taste

The story "Through a Glass, Darkly," of Aug. 22, I found to be in bad taste. God's Holy Word is not to be made fun of, and I hope you will use more discretion in the future.

Tena Van Geest
Listowel, Ont.

at repealing Section 43 of the Criminal Code of Canada (Alan Doerksen, "EF defends parents' rights...," (CC, Aug. 29). Perhaps, then, a misprint, or the word "government" left out in the sentence by your reporter, but with what impactful consequence! [Funds were granted not by the federal court nor by the government, but by "the federal Court Challenges Program," as reported. Ed.]

Apart from that, the report is incomplete. Section 43 was not just created for the protection of a parent. It also (and today even

more so) applies to a school-teacher and person standing in the place of a parent.

The force outlined in the section is for the explicit purpose of correcting the child and it may not exceed what is reasonable under the circumstances. Case law has provided meaning to all those terms, even though they are not defined in the legislation itself.

The section does not provide the rights of a parent, school teacher or person standing in place of a parent to discipline a child. Instead, it provides for the

justification and protection of certain named persons in authority who have used reasonable force so that an otherwise capable child in their charge to whom the force was applied, may learn from the correction.

Discipline — the noun not even used in the legislative wording — includes a connotation of punishment and where that element surfaces in actual cases completely standing on its own, the protection of this section against a charge of assault is usually not available.

The only permitted "dis-

ciplining" in law (thus including the notion of punishment) lies with a master or officer in command of a ship, who may use as much force as is necessary to maintain good order and discipline on the vessel.

Ralph L. De Groot
Peterborough, Ont.

Ralph De Groot is a retired RCMP superintendent and an investigative consultant with the law firm Golden Gree & Chervin in Toronto. He was just re-appointed by Premier Harris to the Ontario Board of Parole.

Opinion

A real princess

My grandfather had the scare of his life earlier this week.

It started innocently enough. He deftly placed two eggs in a pan of boiling water and shuffled his 90-year-old frame back into the livingroom, just a couple of metres from the kitchen. Stretching back, he began skimming through the latest issue of *Christian Courier*.

About 30 minutes later, a siren as loud as trumpets from heaven blasted into his room at Trinity Towers in Brampton. My grandfather knew immediately what it was ... the end was near! His pacemaker! He had just had it checked the day before, and now it was doing this!

That rotten pacemaker. He knew it would happen one day. He desperately covered his ears as the alarm shrieked on. Frantically, he searched for the emergency button to summon the nurse before he would lose consciousness. It was hard to think through the blasts of the siren.

Elderly women burst into his apartment, one after the other, screaming at the top of their lungs, tears in their eyes.

"My pacemaker!" my grandfather yelled.

"Wat?!" they hollered back.

My grandfather only pointed, starting to feel dizzy. The women wailed and were gone. More people flooded the apartment screaming orders that no one could hear over the shrieking alarm. The siren was out of control. No, it was in control. My dear grandfather was shaking like a leaf, holding his chest. Well-meaning folks urged him to breathe normally while help came. Inhale, exhale, inhale....

Finally, a tall, stately-looking Englishman stopped in from the

fifth floor and pointed to the fire alarm with his walking stick. At first, no one paid any attention. This Englishman couldn't *praat* Dutch and he was at least 94-years-old. A guy like that thinks he knows it all!


Then it occurred to perky Mrs. V. that a pacemaker couldn't make all that noise. In fact, pacemakers just don't make any noise at all. With a mighty swing of his black cane, the old Englishman whacked the fire alarm right out of existence and the silence that ensued was almost as dangerous for their old hearts than the siren itself. Someone else turned off the stove and removed the burnt eggs that had set off the alarm.

An aide arrived and gently assisted everyone out the door before finally sitting down with my grandfather. She spoke soft-

ly to him, holding his hand, stroking his shoulders. He apologized profusely, feeling awful about the fuss, but the volunteer simply smiled and assured him. Things grew calm. They laughed together and told some jokes. Close to an hour slipped by. Soon body temperatures were restored and all was at peace. The aide quietly slipped away.

No one took any pictures of her. Few will recall her sincere love for my grandfather. No one will trail her, ask her questions, call her a saint. Her name and her picture won't appear in any international magazines, nor will her name and picture draw millions to donate millions, but she is a saintly princess nevertheless, working in anonymity for the Kingdom of God.

Ed Top
Toronto, Ont.



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Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	Canada	U.S.A.
(effective Feb. 1, 1995)	(GST incl.)	(GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135 airmail	
	\$85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details. Advertising rate sheets available.

(ISSN 1192-3415) Published weekly on Fridays except for Feb. 28, April 4, May 30, July 11, Aug. 15, Oct. 3, Nov. 28, and Dec. 26.

All correspondence should be addressed to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel.: 905-682-8311 or fax: 905-682-8313

PRINTED IN CANADA

This tabloid contains recycled paper.



Church

The anatomy of a 'compromise' religion law

Mystery surrounds Russian Catholic, Protestant minority support, then repudiation of a still repressive law

Lawrence A. Uzzell

MOSCOW (Keston) On Thurs., Sept. 4, President Yeltsin signed and sent to the Duma a so-called "compromise" version of new legislation on church-state relations. In its secrecy and haste, the campaign for the compromise bill is strikingly similar to the rush to enact the parliament's version which Yeltsin vetoed in July.

Like the vetoed bill, the new compromise is hostile to the idea of spreading religious faith to those who are not already believers — an idea which is at the heart of all mainstream forms of world Christianity, including Orthodoxy.

Newcomers nixed

The most important new point is the greater severity of Article 27, the key passage of which now reads as follows (the words in italics were added between Sept. 1 and Sept. 4):

"Religious organizations which cannot establish the fact of their legal existence on the corresponding territory for more than 15 years before their re-registration are to enjoy the rights of a legal person on the condition of re-registration every year until the expiration of the indicated 15-year period. During this period these religious organizations are not to enjoy the rights stipulated in Point 4 of Article 3, Points 3 and 4 of Article 5 [etc.] of this federal law."

No rights

What this means is that organizations falling into this category may not obtain military deferment of clergy; receive tax privileges or state subsidies; host representative bodies of foreign religious organizations; conduct religious ceremonies in places such as hospitals, orphanages, nursing homes, or prisons; produce, obtain, import, export or publish religious literature; produce sacramental or other ecclesiastical objects; create educational institutions or mass media; have seminaries; obtain deferment from military conscription for seminarians; or invite foreign guests.

It is significant that they must now register annually, not once every three years. A Duma source told Keston that it takes about six months to get through

the registration process, so this is a formula for keeping disfavored churches constantly mired in red tape.

Unlike the parliament's bill, which left a ray of hope for a more optimistic interpretation, this latest version makes it unmistakably clear that religious bodies which were not willing to make the compromises necessary to receive state registration from the Soviet regime before the end of the Brezhnev era cannot enjoy full legal rights today. Even if such religious entities in fact have centuries-old roots in Russian history, they will be treated as if they were alien newcomers.

Two classes of believers

Even more striking is the use of a similar formula in Article 8 — the requirement that a 'religious organization' must "have been active on the territory of the Russian Federation on a legal basis for no fewer than 50 years" for it to be allowed to use the words "Russia" or "Russian" in its name.

This provision legitimizes as the norm by which current decisions in church-state relations are to be made the legal standards of 1947 — when such decisions were being made by Stalin and Beria.

Core concept still oppressive

The core concept of the July bill — its invidious distinction between first-class "religious organizations" and second-class "religious groups" — remains fully intact.

The so-called compromise even adds a new restriction: religious "groups" may worship only in places provided by their own participants, such as private flats.

This rule would legitimize the practice already common in many Russian provinces, whereby local bureaucrats prohibit the directors of cinemas, "palaces of culture" and other such buildings from renting them out to disfavored religious minorities, even when these buildings are readily available for rent by every other kind of entity from rock bands to computer dealers.

The only rights explicitly stated for "groups" are to conduct worship services and to teach religion to their own

followers. What the bill grants with one hand it takes away with the other. (And those religious "groups" which do not seek or cannot get full-fledged registration as "organizations," such as the "initsiativniki" Baptists, are to remain without any of the rights of "legal personalities".)

No Westerners wanted

A chilling change in the compromise is the completely new prohibition on any religious activities by representative bodies of foreign religious organizations in Russia. If rigorously enforced, this provision would virtually wipe out the complex of Western churches' missionary and charitable activities which have emerged in Russia over the last decade.

The parliament's July bill had nothing remotely like this provision. Even more clearly than the rest of the new bill, say observers, this section suggests that the Yeltsin appointees who were charged with trying to find a middle ground between the president's position and the parliament's simply ignored that mandate, but instead set about trying to write as repressive a law as possible.

Strange support from Catholics

Strangely, Roman Catholic negotiators in Moscow at first agreed to support the legislation that they themselves say is "a bad law." That seems to be because they had received verbal assurances from Russian secular officials that the law would not be used to create "problems" for their church.

In interviews with Keston News Service on Sept. 5 and 6, the chancellor of the Catholics' Moscow apostolic administration, Fr. Victor Bartsevich, and papal nuncio Archbishop John Bukovsky, confirmed that they had conducted their own negotiations with both the executive and legislative branches of the Russian state, separate from the Protestants and other minority confessions.

Quick about-face

Those negotiations led to the Catholics' becoming the first opponents of the parliament's July bill to throw their support behind the compromise promoted by Yeltsin aide Andrei Loginov, even though they won few concrete improvements in the bill's text and no written guarantees on how it would be applied in practice.



Boris Yeltsin

The nuncio told Keston that the verbal guarantee of the Russian authorities "that there would be no problems for us" covered the Lutherans as well as the Catholics. He and Fr. Bartsevich received no such assurances for Protestant minorities such as the Baptists or Pentecostals.

Even so, religious minorities such as the Union of Evangelical Christians-Baptists were also committed to supporting the Loginov compromise.

But by Sept. 9, some Catholic and Protestant supporters of the new bill were doing an about-face.

Fr. Bartsevich told Keston at about 4 p.m. that day that he had decided explicitly to withdraw his signature from a week-old document which has been widely reported in Russia as expressing the support of the Catholics and of Russia's largest Protestant denominations for the administration's proposal.

Contradictions, confusion

At the same time, disarray continued among Fr. Bartsevich's Protestant counterparts, who as of that same afternoon still had not decided whether to sign a joint statement disavowing their own signatures on the Sept. 2 document.

The Protestant leaders, said Protestant legal scholar Vladimir Ryakhovsky, would soon declare that they had been "deceived" into signing the Sept. 2 document, which according to Keston's sources was used by Yeltsin aide Andrei Loginov to persuade the president to endorse Loginov's draft compromise bill.

In the days after Sept. 2 several Protestant leaders have issued statements strongly opposing the Yeltsin administration's compromise and thus

directly contradicting previous statements or actions by other leaders of their own denominations.

On Sept. 8 Baptist clergy from the city of Moscow and the Moscow oblast, led by Nikolai Yepishin of the Union of Evangelical Christians-Baptists, issued such a statement even though the head of the Union, Pastor

Pyotr Konovalchki, and its representative to the Kremlin negotiations on the bill, Yuri Sebko, had thrown their support to Loginov's draft at a key negotiating session on Sept. 1.

On Sept. 9 the Catholics' apostolic administration released a letter written the previous day to President Yeltsin from their Archbishop Tadeusz Kondrusiewicz, declaring that the proposed legislation "still needs substantial reworking" since it still contradicts the Russian Constitution and international human-rights pacts.

Curiously, this letter was written in the first-person singular and made no reference, either positive or negative, to the apostolic administration's previous support of the compromise bill as expressed both at the Sept. 1 negotiating session and in several interviews with the Keston News Service.

Murky motives

When Keston contacted Fr. Bartsevich at 3 p.m. on Sept. 9 to ask for clarification, he said that the position of the apostolic administration as a whole was the same as that of the archbishop: opposition to the bill.

Keston asked why a compromise which was tolerable two weeks ago had now become intolerable, but could not get a clear explanation. Keston also asked whether Fr. Bartsevich had discussed with the Protestants the possibility of explicitly revoking their signatures from the Sept. 2 document; he said No. But when Keston rang again an hour later to seek further details, Fr. Bartsevich said that he had decided to withdraw his signature, either unilaterally or in a joint statement with the Protestants.

Church

Merciful wisdom

"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit..." (James 3:17).

Margaret Mead, the world-renowned anthropologist, was speaking at a university. Following her presentation she fielded questions. One student asked her what she considered to be the first sign of civilization in any given culture.

This student, like most in the gathering, was expecting Ms. Mead to talk about fish hooks, or clay pots, or grinding stones. Her answer surprised them all. She said that the first sign of civilization was represented, in her mind, by a healed femur. The femur is the human thighbone. At the look of uncertain stairs, Ms. Mead went on to explain.

Beating the law of the jungle

In the law of the jungle, she said, there is no such thing as a broken femur that is healed.

"The true Servant of God, says Isaiah, is one who will not break a bruised reed or snuff out a smoldering wick. These weak things are images of people we know — folks who have been beat up by life."

Such a thing is unknown among the bone collections of the archaeologist. When a person in the jungle suffers a broken leg, that is the end! The person is left to die. No one ever survives a broken leg long enough to have the bone heal.

So, said Ms. Mead, where someone takes the time to protect the one who fell from further attacks, where someone carefully binds up the wound, where someone guards the safety of the one who cannot defend him- or herself, where someone brings food and medicine to the sick, where someone refuses to let the discouragement of pain lead to suicide, *this* is where civilization starts.

It's a powerful picture, isn't it? It reminds me of the portrait of the "Suffering Servant" that Isaiah paints in chapter 42 of his prophecy. The true Servant of God, says Isaiah, is one who will not break a bruised reed or snuff out a smoldering wick. These weak things are images of people we know — folks who have been beat up by life; women who have suffered too long at the hands of brutal men; children who starve because the economic and social systems of their lands are cruelly distorted; men who find their hopes dashed in an instant of insane corporate politics.

Enter the Servant of God, says Isaiah. With faithfulness he brings protection and justice. Suddenly the law of the jungle no longer makes sense. This mercy of help and healing is a much higher wisdom.

Chapter & Verse



● Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

Pressured by the jungle

In the book *Through the Valley of the Quai*, a story of such divine wisdom is told. It is the true tale of what took place in the Japanese prison-of-war camp made famous by the movie *The Bridge over the River Quai*. The camp stood at the end of the Bataan death march that brought these Allied soldiers deep into the jungles of Asia. Few would survive, and everyone knew it. In order to make the best of a terrible situation they teamed up in pairs, each watching out for a buddy.

One prisoner was a strapping six-foot-three fellow built like a tower of iron. If any could come out of this alive, all felt he would. That was before his buddy got malaria. The smaller fellow was much weaker, and very likely to die. Their captors didn't want to deal with sickness, so anyone who couldn't work was confined to the "hot house" until he succumbed to heat exhaustion, dehydration and the collapse of his bodily systems.

The sick man was locked into a hot house and left to die. But he didn't die. Because every meal time his strong buddy went out to him, under curses and threats from the guards, and shared his meagre rations. And every night his strong buddy sneaked from the prison barracks, braved the watchful eyes above that held guns of death, and brought his own slim blanket to cover the fevered convulsions of the sick man.

Playing the game by different rules

At the end of two weeks the sick man surprised the guards by recovering well enough that he was able to return to work. He even survived the camp and lived to tell about it. His buddy, however — the strong man all thought was invincible, dies very shortly of malaria, exposure and dysentery. He had given his life to save his friend.

The story doesn't end there. When Allied troops liberated that camp at the close of the war in the Pacific virtually every prisoner was a Christian! There was a symphony orchestra in camp, with instruments made of the crudest materials. There were worship services every Sunday, and the death toll was far lower than any expected. All this because of the silent testimony made by a strong man toward his buddy facing death.

There is much that pretends to be wise in our world. But nothing can match the profound wisdom and strength of true mercy.

I wonder how wise I will be today....

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

City pastors will discuss urban ministry at New York conference

NEW YORK, N.Y. (EP) — Spiritual leaders from 50 of the U.S.'s largest cities will gather at Bethel Gospel Assembly Church in New York City Oct. 14-16 for the "National Metro Consultation." The event will bring together ministry teams who represent the makeup of their cities ethnically and denominationally to discuss and observe ministry models in various areas, including reconciliation, urban evangelism, youth and education, community development, compassionate ministries (e.g., the homeless or AIDS-infected) and corporate prayer.

Site visits will expose leaders to successful ministry models built through creative partnerships between urban and suburban churches, local and national organizations and government. Prayers for the cities will go forth from the Empire State Building on the last night of the conference.

Dr. Ray Bakke of International Urban Associates states, "New York, like Tokyo and London, is a global city; the world has come to New York. And what is happening in New York

will be happening in the rest of our cities. God seems to be setting the stage for an Urban Pentecost.

Mobilizing to pray and share

Bakke believes that "when revival comes to an international city, it will be broadcast to the rest of the world. The National Metro Consultation is an opportunity for those of us outside New York to experience and celebrate the emergence of ministry in the 'research and development unit' of the church, as well as to pray and prepare for the Spirit's movement in our own cities."

The event is organized by various ministries participating in the Mission American Coalition, which includes nearly 250 national Christian leaders who represent approximately 160,000 churches, denominations, parachurch ministries and ministry networks. This coalition's goal is to mobilize the church to pray for and share the Gospel of Jesus Christ with every person in America by the end of the year 2000.



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Feature

Made for each other

Ephraim T. Phillips

There is a legend among the native people who live near the Amazon River in South America about a crocodile named Cayman and a bird named Songstra.

Cayman had a problem. He had a case of crocodile tears. Oh, he didn't actually cry, but moisture would gather in the corner of his eyes and he couldn't remove it because he had no eyelids and eyelashes and couldn't blink to remove his tears.

Songstra had a problem too. She needed salt in her diet and couldn't find any anywhere except in Cayman's tears, which she cleaned out each day with her tiny beak.

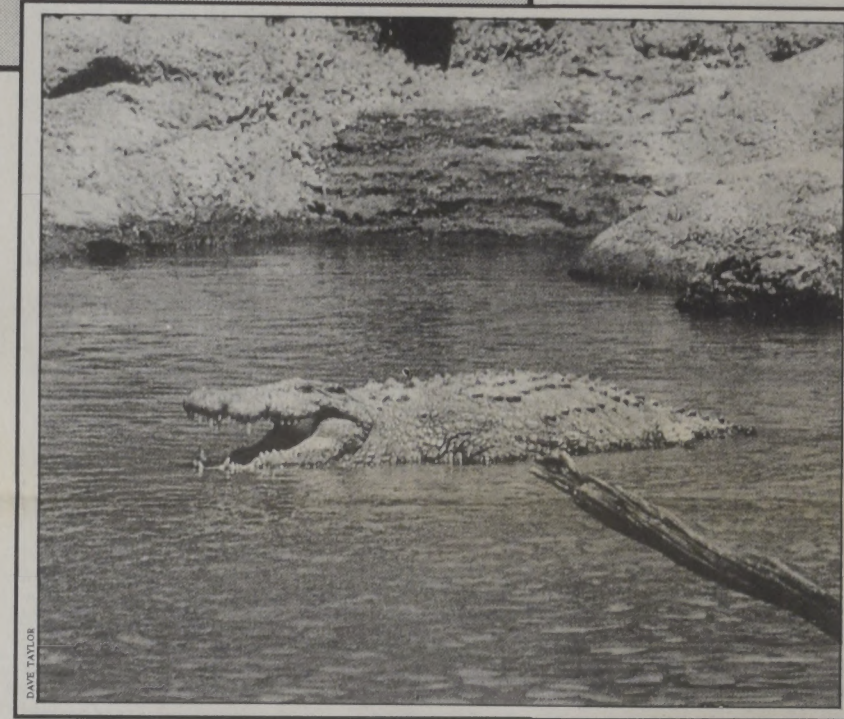
They were a strange sight as Cayman glided along the jungle water with Songstra sitting on his long snout looking him right in the eyes. Sometimes they got along very well, but sometimes they didn't. They argued.

Cayman was quite annoyed that he had to put up with this free-loader, as he called Songstra. He didn't think about the fact that she cleared away his tears every day, but he was secretly grateful that she did.

And Songstra was annoyed too. "You're just a lazy bag of bones Cayman," she lashed out at him one day. "You just float around half asleep looking for some poor animal you can snatch in the water or from the river bank, or you dream about a nice tasty American tourist, but you don't do anything else for yourself. I even have to take away your tears."

She didn't like to even think that Cayman was her only source for the salt she needed. She was so irritated that she was stuck with this floating stomach with the big mouth, although she was secretly relieved that he put up with her.

One day Songstra was fed up, and not just with Cayman's tears. Rumors were in the jungle air about female rights and setting women free. Why, she was a woman too, although a



DAVE TAYLOR

feathered one! Why shouldn't she be free?

Then she had an idea. "I don't need you Cayman," she exclaimed. "I have wings. I can fly. I can find salt somewhere else. I don't have to sit on your snout all my life and depend on you. I can soar the sky and see the big beautiful world beyond the river and above the trees. I'm not going to let you keep me down anymore."

And off she flew, singing joyfully, songs like "I shall overcome"; and chirping "free at last," "free at last."

"Go ahead," Cayman shouted after her, "see if I care, you insignificant little twit. You won't find feeding yourself all that easy, and you won't have me to protect you." He forgot for the moment that he wouldn't be able to get rid of his tears so easily anymore.

Songstra floated in the air high above the trees lining the river bank like a sailing ship on a calm sea. Overhead the blue

sky was brightened by a big warm sun. "My, how beautiful! Just think what I have been missing," she thought. And then, as Cayman watched her, she launched over the trees and disappeared.

"Ah, well," he consoled himself at last, "I'm free. I was so tired of her pecking on me every day. Every time I wanted to nap she started in on me." He looked around at the neighborhood where he had lived all his life — and which he had never really noticed. Why it was beautiful! Trees and flowers grew along the river bank. The river was beautiful, too, as it wound its way through the jungle forest.

"Maybe I should swim a little further," he thought. "I've seen so little of the world. With Songstra around I never had to look after myself and find another way to get rid of my tears. I was too dependent on her. Maybe I'll grow now as a crocodile." He wasn't too sad

that his long-time friend and burden wasn't around anymore.



A day passed and then a week, and soon a whole month. Cayman, however, didn't see much of the world. His tears were clogging up his vision. He felt like such a dummy bumping into trees which had fallen onto the river's edge. And when he bumped his long nose into a hippo, he had to make a ferocious flick of his long tail and get out of there fast.

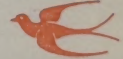
It was always a risky business, because he couldn't see the direction in which he escaped. Sometimes he banged right into another crocodile who thought he wanted to fight, and Cayman had to high tail it out of there, too. How embarrassing! He had never run from a fight before. Now he was forced into pacifism even though he was against it. But he just couldn't find a way to clear his eyes.

Birds like Songstra were a rare breed, he realized at last.

A bird's day flight away, Songstra sat in the top branches of a tree in the middle of a large clearing. Beneath, elephants rolled around in a large mud hole and lions were having a siesta under a shade tree. The antelopes leaped and jumped hoping to be noticed by some foreigner with a camera, and a rhino was trying to dig his way deep down into the earth in search of China.

But, not one of them would let Songstra get near them unless it was to take a swipe at her or trap her in their large mouths for a snack. There was no other river that she could see, and no other crocodiles available for salt. "Besides," she sighed, "If I do that I may as well go back to that floating log with the toothy grin."

Although she didn't want to admit it, she missed Cayman. Thoughts like "he isn't really that bad" came to her mind, but she fought hard to keep them out. Yet a song kept going through her mind with words like, "I won't stay in a world without love."



Cayman often thought about Songstra. "She's all right, I guess," he admitted reluctantly. A bit flighty maybe, and she's always putting on airs about her flying. "But still..." and he paused and swallowed hard before he admitted it. "I need her." Then one day he started a rumor through some birds he knew that he might welcome Songstra back.



Songstra was lonely, too. Six weeks had gone by and she was feeling poorly because of her shortage of salt. But more than that, she realized she actually liked Cayman. She especially liked hitting him with one-liners and teasing him. And yes, there was something loveable about those big, bulging, sleepy eyes.

Catching the rumor which Cayman started, Songstra at last

continued on page 11...

Feature

Is genetic engineering the new eugenics?

by John Dinan

In a vintage science fiction movie the aliens are trying to entice earthlings to join them in a voyage to their planet where they will live a luxurious, non-taxing life of leisure. At the end of the film one of the smarter earthlings translates their plan, which is titled: "To Serve Man." Instead of a noble plan to improve humanity's lot, "To Serve Man" turns out to be a cook book! There's nothing funny, however, about the real purpose of eugenics.

In his 1995 reissue of *In The Name Of Eugenics*, author Daniel J. L. Kevles tells an amazing story of a pseudo-science which, in its early days, nearly destroyed the world. The opening sentence of Chapter 1 describes the founder of eugenics, Francis Galton, as being "innocent of the future."

Eugenics, founded in England, spread to the United States where its society (The American Eugenics Society) proudly noted that more than 350 colleges and universities offered eugenics courses in the 1920s.

So-called negative eugenicists (those who felt undesirable traits and individuals could be controlled through such methods as sterilization) sought to "improve" the general welfare by wiping out such traits as they identified as harmful to the public good.

As Kevles notes: "Suggestions to accomplish that end ran the gamut from the cruel (putting "degenerates" painlessly to death or permitting mothers to smother children possessing inherited deformities) to the mocking (the abolition of alcoholism by letting the intemperate drink themselves to death, or the punishment of a murderer by hanging his grandfather)."

Family stock

The popularity of eugenic control of the feeble-minded resulted in legislation permitting sterilization at state-run institutions, and immigration laws restricting immigration from

people, and in 1934 moved to have the state broaden its sterilization laws: "The Germans are beating us at our own game," he said.

Public 'health'

Hitler's eugenic laws, instituted in 1933, were compulsory for all (institutionalized or not), applying to those who suffered from "hereditary disabilities, feeble-mindedness, schizophrenia, epilepsy, blindness, drug or alcohol addiction and physical deformities." The movement to forcefully "con-

were enthusiastically supported by grants from the likes of the Harrimans. At this lab eugenics "research" was conducted on a grand scale. All of this was done "to serve man." The end result of the eugenics movement were Hitler's racial cleansing policies. It took eight million deaths in Hitler's camps to bring down the eugenics movement.

Important lessons

While current genetic engineering research may be on firm scientific foundations (not to mention free of half-baked ra-

vice on everything from proper exercise to selecting a marriage partner ("Do not marry downward: it is hard enough to advance in the quality of life without being loaded with clay heavier than your own").

While this "advice" was relatively harmless, it was the more ambitious objectives of the eugenics movement which laid the foundations of Hitler's eugenics laws. Two-thirds of Hitler's laws (sterilization and colonization of the so-called feeble-minded) were in force in the United States, and Canada as well, while hardcore eugenicists urged euthanasia for such "undesirables," the third leg of Hitler's eugenics program. The infamous Dr. Mengele's "research" on twins was a product of third-leg eugenics.

Caution for geneticists

In *The Name Of Eugenics* is referred to by Stephen Jay Gould as "The finest book on the history of eugenics" and basic to an understanding the tangled history of this discredited pseudo-science in a day when its progeny, genetics, presents new and unique medical and moral questions. It is estimated that between 20 and 30 per cent of all paediatric hospital admissions are for chromosomal or genetic illnesses and 12 per cent of all adult hospital admissions have a significant genetic component.

The significance of all of this is clear, as is the need for genetic researchers and the public at large to review the history of the eugenics movement and its unintended consequences before tinkering with one's genes.

As early as 1912 religious philosophers had called eugenics doctrine a "complete return to the life of the beast."

It's clear no one was listening.



Eastern and southern Europe and eventually permitting only the immigration of "pure Caucasians." "Immigration," said the American Eugenics Society, "should be first of all considered a long-time investment in family stocks."

Dr. Joseph S. DeJarnette, a powerful voice in Virginia's eugenics movement, felt the state was sterilizing too few

such perceived conditions was considered a "public health movement." The "movement" resulted in the Nuremberg Laws of September 1935, which, in turn, led to the Holocaust.

Along the way, the eugenics movement in North America had broad, public support, and eugenics "think tanks" such as the Cold Spring Harbor Biological Laboratory in New York

cial cleansing concepts) the lesson of the past is clear. Those who tinker with the human condition should be viewed with a critical eye.

The eugenics story is little-known today, but in its time the influence of eugenicists was widespread. In 1920, *Safe Counsel*, a self-help eugenics tome of nearly 500 pages, sold over one million copies and preferred ad-

John Dinan recently retired from the Rathen Company where he worked as a human factors psychologist. He has also been a school and prison psychologist, and a training and research psychologist for the U.S. National Security Agency. He has written several books and numerous freelance articles. He lives in Topsfield, Massachusetts.

Feature

Birthing pains: the peculiar hell of Haiti's desert women



"So many babies die before the age of four that mothers learn almost instinctively not to become too attached to their offspring. You can only grieve so many before a protective numbness sets in."

Marcia Geisterfer

DESSALINES, Haiti — In the crude Haitian outpost hospital of Dessalines, babies are born in an atmosphere of almost bored indifference. Mothers take a number and come into the birthing room alone, squatting mutely in front of Nancy, the large, white American Free Methodist missionary, waiting for her to tell them what to do.

Even pushing, her signal command, does not seem to come naturally to them. Often nurses have to push down hard on their stomachs to make the babies come out. The mothers are like detached observers, similar to myself, watching the babies come out of their bodies.

I arrived in mid-January in the middle of the dry, windy season, a young white North American student wanting to watch black babies being born as a precursor to getting into a midwifery program back home. Babies of any other skin color would have been okay too, but in North

America it is not that easy. There is a great deal of red tape to go through, and numerous rules to follow.

In Haiti, on the other hand, there are no rules. If you want to watch Haitian babies being born, you just have to follow a white missionary out into the desolate desert town of Dessalines, and you can watch to your heart's content.

Learned detachment

Not just watch, either. You even get to deliver them, breech-births, multiple births, episiotomies and all. In nine weeks I witnessed over 80 births, countless of which are also, sadly, deaths. In either case, the reaction of the mothers is usually the same: indifference. Dead babies are wrapped up in a cloth and the mothers take them home with them in a cardboard box. What happens after that is a mystery.

The live ones, too, are wrapped up in a cloth and taken

home, and if they are lucky they'll escape the box until they are old and grey. Most won't, though. Rising standards of living elsewhere in the world have hardly made a dent on infant mortality rates in Haiti. So many babies die before the age of four that mothers learn almost instinctively not to become too attached to their offspring. You can only grieve so many before a protective numbness sets in.

This probably explains the indifference.

Yet if they feel such indifference, I certainly don't.

Both the births and the deaths frustrate me. I'd grown up to believe that a birth was a cause for celebration, and death a time for mourning. Before coming to Haiti I had visions of participating in something creative and life-giving, something that would echo my deep feminine desire to bring forth life. I wanted to teach the Haitian women to appreciate the miracle of birth, and to respect the

sanctity of all human life: theirs and that of their children.

Watching birth after birth in the barren Dessalines hospital ward, I feel my cherished assumptions about life and death slipping away the way the wind erases my footsteps during my afternoon jaunts in the Haitian desert. Bringing hope to this forgotten corner of the world is not as easy as it seemed.

Futile attempts

Even if I spoke perfect Creole and could find the words to inspire hope, it wouldn't be enough. In fact, it might even make things worse. Ever since the plight of poor Haitians has been filtering back to North America, well-intentioned missionaries and social planners have been coming down to Haiti, like myself, to do some good.

In fact, there is really no shortage of good will in these parts. Apart from the multitude of missionaries preaching various gospels, there are politicians and political theorists writing manuals on how to inculcate democratic ideals in Haiti. Canadian police officers have been down to teach a new generation of Haitian men and women how to be true guardians of the civic peace.

It isn't up to me

Unfortunately, most of the good will seems to have been used to pave the road to Haiti's own peculiar hell.

Now Haitian women don't even want to push their own babies out. They want the white missionary nurses to do it for them. Is this how they want their democracy, I wonder, or their law and order? Do they want it pushed out of them by pale-faced zealots from the North? And isn't all of this a bit oxymoronic? Aren't these the very things that are supposed to spring unharnessed from the human soul?

I don't know what the answer



A Haitian girl plays in a Port-au-Prince slum.

to Haiti's particular quagmire is, but I do know that it isn't up to me to figure it out. The answer undoubtedly lies in the heart of Haiti itself, in its people and its rich culture.

I hope that one day the Haitian women I met in Dessalines and their daughters will celebrate birth the way we do here in North America. Before that happens though, things will have to change drastically. Life will have to become worth celebrating, and their newborn infants will have to start surviving at a more reasonable rate.

This may not simply mean a higher standard of living. It may mean that Haitian women themselves will have to begin the arduous journey of taking their destinies back into their own hands, just as women in North America have had to do.

Change of that scope won't happen by itself, and I'm beginning to realize it won't happen just because some well-intentioned North Americans want it to. It will only come about when Haitians themselves decide that dependency on others is a dead-end road.

An illumination like that, of course, would be worth celebrating.

Marcia Geisterfer is completing academic work for entry into a midwifery program. She lives in Ottawa, Ontario. Her brother, Mike, helped write this article.

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Book Review

Reformed former MLA defends proportional representation

David Koyzis

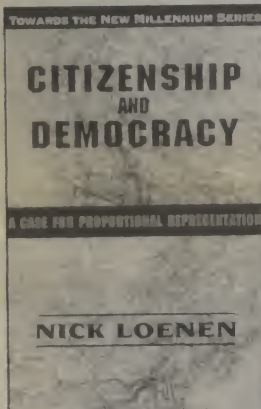
Citizenship and Democracy: A Case for Proportional Representation.

By Nick Loenen.

Toronto: Dundurn Press, 1997. 192 pp.

The last two federal elections have dramatically demonstrated the glaring discrepancy between the expressed wishes of Canadian citizens and the composition of the House of Commons. In 1993, although the Progressive Conservatives earned only three per cent less of the popular vote than the Reform Party, the latter nevertheless won 52 seats and the former only two.

This year, although Reformers and Conservatives were less than a percentage point apart in the popular vote, their respective seat totals were 60 and 20.



More significantly, although nearly 62 per cent of Canadians voted against Jean Chretien's Liberals, the latter are nevertheless quite legally pretending to govern as a majority. How can this be?

The explanation can be found in Canada's electoral system, which is based on territorial constituencies (ridings), each of which elects a single member to Parliament on the basis of plurality. Under this single-member-plurality or first-past-the-post system, a candidate need not win an absolute majority of the vote, only more than any other single candidate.

Thus, in a closely contested four-way race, the winning candidate could theoretically win the seat with only 26 per cent of the vote. The net effect of this is that most votes are wasted and minorities claim to govern on behalf of the majority.

Making all votes count

That this system is unrepresentative and undemocratic is the thesis of Nick Loenen in *Citizenship and Democracy*. Loenen, a Reformed Christian who has been involved in the politics of his home province of British Columbia, is firmly convinced that both Canada and B.C. ought to abandon SMP and adopt some form of proportional representation. This would ensure fairer representation of the full diversity of our society, legitimize government authority, lessen the excessive executive dominance in our parliamentary system and encourage a more vital and "enlarged sense of citizenship" (p. 24).

Loenen argues that the best form of proportional representation for Canada is the single transferable vote, which would allow voters to rate candidates in multi-member ridings according to their preferences. In this way no votes would be wasted, second and third preferences would be taken into account, and the power of citizens would be enhanced, even against organized political parties.

The single transferable vote system would produce a Parliament better reflecting the true partisan preferences of citizens, though not as accurately as the party list systems used in Israel and the Netherlands. In those countries voters elect parties rather than candidates — a practice which, in Loenen's view, unduly empowers party organizations at the expense of citizens.

Romanticized view

The few flaws in Loenen's book are to be found in the philosophical foundation with which he undergirds his argument. On the one hand, he correctly discerns the sterility of liberal individualism, which makes a proper understanding of politics and citizenship difficult. Loenen properly sees that persons are intrinsically communal beings embedded in a web of relationships, some freely chosen and some not.

On the other hand, Loenen often seems to display an almost romantic view of participatory democracy, with its promises of "self-determination" (p. 35) and "self-actualization" (p. 37). Of course, Loenen is not addressing a primarily Christian audience, though one might expect a more realistic appraisal of a political system which, in Winston Churchill's words, is the worst form of government except for all the others.

Moreover, in Loenen's understandable reaction against our overly disciplined single-party governments, his expressed preference for a single transferable vote system over party list systems appears to betray a certain anti-organization bias.

Unrepresentative of diversity

Although there is some truth to the assertion that "organized collectivities shield the human conscience, and negate personal responsibility" (p. 145), this should not blind us to the merits of disciplined party organizations for effective government. The chief problem with our Canadian political parties is not so much that they are disciplined (although there is certainly room for more free votes in Parliament) than that they are unrepresentative of the full diversity of the country. This is precisely what proportional representation is meant to correct.

Citizenship and Democracy deserves to be widely read. It should be on the reading list of all Canadians concerned with the health of democracy and with national unity, especially the Prime Minister and members of cabinet. Loenen successfully avoids technical language and writes in a manner accessible to non-political scientists, which is appropriate, given his concern for recovering a vital sense of ordinary democratic citizenship.

Made for each other

...continued from page 8

returned to the river. She spotted Cayman immediately. He was trying to swim around a clump of broken tree trunks near the shore but kept bumping into each one. She felt a bit sorry to see him so helpless.

Songstra did a quick dive and settled down on Cayman's nose. "Who's that?" he demanded to know.

"Who's that who says who's that?" she replied. She just couldn't resist.

Cayman couldn't resist either. "Who's that who says who's that?" They both giggled. It was a joke they had heard on an old "Amos and Andy" show from a cassette player on the deck of a tour boat.

"Have you forgotten me already?" she asked. "Forgotten you? No, I think about you... not too often of course. But, you're far too small for me to notice you sit on my snout."

"Of course," she agreed, "you're so thick skinned." Ah! that felt good.

"Well, you haven't improved one bit, have you?" he snarled.



There was a long silence, then Cayman asked, "What is the world like out there? Do you like being free?" He didn't dare ask if she had come to stay. She might feel he was pushing her and trying to control their relationship.

"Well, it's very nice, of course, but after a while on the land you miss the river and the familiar faces and places. And you, how've you been doing?" she asked.

"Well, you can see for yourself I was... I mean, am rather short-sighted. I can't see past my nose."

"Small wonder," she teased. "It would take a telescope." But she didn't laugh and he didn't get angry.

"Cayman," she finally whispered, "would you like me to remove those tears from your eyes? You look as if you've been crying for a month."

"Would you?" he asked gently.

Songstra spent the afternoon clearing Cayman's tears. Seeing clearly again he realized how beautiful Songstra was. And her little digs were kind of funny. Maybe he was too sensitive.

Songstra looked down along his nose and thought she saw him smiling. "Cayman," do you think we could...?"

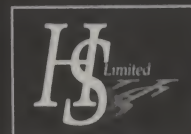
"Why yes, I'd love to give it another try," he said eagerly. "I guess we may as well admit it, Songstra, we need each other. Our Creator made us for each other."

She sighed and admitted, "Yes, I need your salt, and the satisfaction of knowing I'm doing something for someone else. It not only tastes good, it feels good."

"I'm so happy you're back, Songstra," Cayman confessed. "You know, I missed you not just because I couldn't see straight without you. I just missed you. I missed talking to you every day. It was pretty discouraging waking up in the morning and not seeing you near me."

Songstra said no more. She nestled up between Cayman's big eyes and went to sleep while he gazed at her joyfully with his eyes crossed until they hurt. "Yes," he thought, "we're made for each other."

Ephraim T. Phillips, aka Wally Goossen, is a free-lance writer who lives in Dundas, Ont.



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Home address: 9 Golfdown Dr., Rexdale, ON M9W 2H4 Phone: (416) 742-1297	Samia Simcoe 1972 September 30 1997 Congratulations ELLY and MARK VANDER VLIEET (nee PLANTINGA) as you celebrate, D.V., your 25th wedding anniversary We pray for the Lord's continued blessings in the years to come. With much love from, Mom & Dad Plantinga — Townsend, Ont. Ann & Bill Slofstra — Rocky Mountain House, Alta. Marcel, Ruthanne, Gregory, Melanie Minnie & Hank Hoogstra — Langley, B.C. Derek & Julia, Geoff & Yolanda, Shannon & Pete, Shawn & Jackie Stew & Anna Plantinga-Veenman — Tiverton, Ont. Gem & John Vander Mey — Beamsville, Ont. David & Fran, Alex, Nathan Henry & Titia Plantinga — Guelph, Ont. Sara, David, Mark, Paul, Lisa Norman & Grace Plantinga — Burlington, Ont. Chris, Tim, Natalie, Kathryn, Samuel Home address: R.R. #5, Simcoe, ON N3Y 4K4	The Lord called home his beloved child THEWIS HETTINGA in his 100th year, at Woodstock Private Hospital on Saturday, Sept. 6, 1997. Beloved husband of the late Sietske de Jager (1994) Dear father of: Art & Renny Hettinga — Embro, Ont. Peter & Sylvia Hettinga — Woodstock, Ont. Lola & John Dewit — Foldens, Ont. Ray & Marg Hettinga — Woodstock, Ont. Reta & Ron Burns — North Bay, Ont. Loved grandfather of 15 grandchildren and 18 great-grandchildren. Dear brother of two sisters and one brother in California, and one sister in the Netherlands. Predeceased by a grandson Terry (1981), seven brothers and sisters. The funeral service was held at the Maranatha Chr. Ref. Church, Woodstock, Ont., on Tuesday, Sept. 6, 1997, with Dr. John VanderBorgh officiating. Interment in Oxford Memorial Park Cemetery. Contributions to the Back to God Hour would be appreciated. The Lord, in His infinite love and mercy, and in His time, brought home our dearly beloved mother, grandmother, and great-grandmother THERESA (TRYNTJE) VEENSTRA-OOSTRA in her 93rd year on Aug. 31, 1997, at Nithview Nursing Home in New Hamburg, Ont. Predeceased by her husband Hendrik Wiebe Veenstra, grandson Ekke Vanderende and four brothers and five sisters in the Netherlands. Survived by her children: Joyce & Jake Damsma — Kitchener, Ont. Martin & Christine Veenstra — Edmonton, Alta. Betty & Gerry Vanderende — Milton, Ont. Bill & Come Veenstra — Brampton, Ont. and 16 grandchildren and 26 great-grandchildren. The funeral was held at Maranatha Chr. Ref. Church in Cambridge, Ont., on Sept. 3, 1997. Message: God leads us - Ps. 73:24-28.	Krimpen a/d Lek Grimsby the Neth. Ont. Aug. 15, 1931 - Aug. 21, 1997 DOROTHY (DIRKJE) ZEKVELD (nee BENSCHOP) After 15 years of courageously struggling with Parkinson's, mom was freed from her earthly pain and suffering and welcomed home to be with her Lord and Savior. Mom was in her 67th year. Loved by her children and grandchildren: Tom & Linda Zekveld — Whitby, Ont. David, Karin, Timothy Nelly & John Bentum — St. John's, Nfld. Daniel, Joanna, Jason Anne Zekveld — Kitchener, Ont. Margaret & Phil Brnk — Dearborn, Mich. Nathan, Anna Predeceased by her husband George (Oct. 9, 1982), and a son Adnan, (Feb. 22, 1975). "I am still confident of this. I will see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and take heart and wait for the Lord" (Ps. 27:13, 14). Correspondence address: Anne Zekveld, 450-150 Elmridge Dr., Kitchener, ON N2N 1T7
	 1952 October 2 1997 "Sing to the Lord a new song, for He has done marvellous things..." (Ps. 98:1a). With praise and thanksgiving to God, we are very happy to announce the 45th wedding anniversary of our parents and grandparents MARKUS and JEAN HOVING (nee VISSER) Harry & Glenda Marcia, Jodi, Mark Susanne & Sam Christy, Angela, Lisa Bas & Diane Melissa, Leah George & Joanne Michelle, Leslie, Darryl Bill & Grace Colin, Brittney, Kristen Jane & Harry Adam, Sarah, Rebecca John & Catherine Sheena, Neil Liz & Michael Crystal, Joshua Mike & Tammy We wish to invite family and friends to an open house to be held on Saturday, Oct. 4, 1997, from 7:30 p.m. to 9:30 p.m., at the Senior Citizens Hall in Holland Marsh, Ont. Best wishes only please. Home address: 1384 Graham Side Road, R.R. #2, Newmarket, ON L3Y 4V9	Obituaries Feb. 1, 1905 - Aug. 28, 1997 The Lord took home our loving father, Ops, and great-grandfather, GEORGE (GERRIT) DE KLEER Husband of the late Alie Tibben (1981). Father-in-law of the late Archie Weststeyn (1991). Children: George H. & Vicki S. de Kleer Harold H. & Helen de Kleer Baan & Alice de Kleer Grace A. & Harry Janssen William & Anne de Kleer Anky Weststeyn 21 grandchildren and many great-grandchildren. Our father was active in the Christian Reformed Church, Georgetown Christian School and Toronto Christian High School. During WWII he was involved with the underground resistance and received citations from President Eisenhower and General Marshall after surviving 14 months in concentration camps. Correspondence address: de Kleer Farm Ltd., R.R. #1, Georgetown, ON L7G 4S4	Obituaries The Lord, in His infinite love and mercy, and in His time, brought home our dearly beloved mother, grandmother, and great-grandmother THERESA (TRYNTJE) VEENSTRA-OOSTRA in her 93rd year on Aug. 31, 1997, at Nithview Nursing Home in New Hamburg, Ont. Predeceased by her husband Hendrik Wiebe Veenstra, grandson Ekke Vanderende and four brothers and five sisters in the Netherlands. Survived by her children: Joyce & Jake Damsma — Kitchener, Ont. Martin & Christine Veenstra — Edmonton, Alta. Betty & Gerry Vanderende — Milton, Ont. Bill & Come Veenstra — Brampton, Ont. and 16 grandchildren and 26 great-grandchildren. The funeral was held at Maranatha Chr. Ref. Church in Cambridge, Ont., on Sept. 3, 1997. Message: God leads us - Ps. 73:24-28.	For Rent For rent: Basement apartment, ideal for student. Furnished, close to bus, McMaster and Redeemer, Dundas. Call (905) 627-7971 (after 5 p.m.)
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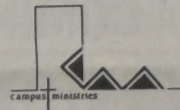
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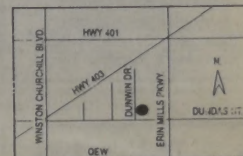
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advantage of our
Calendar of Events
for your next event?

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op
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- b) twee cassettes maandelijks;
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Luister naar het programma
Zingend Geloven

Toronto: CHIN FM 101
Elke Zaterdag 8:00 a.m.

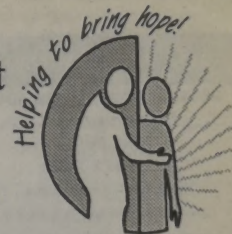
Belleville: CJLX-FM 92.3 FM
Zondag 7:00 p.m.

Kingston: CFRC-FM 101.9 FM
Zondag 12:00 middag

Events

A day of encouragement & training

for deacons, elders
and other caregivers
Open to all!



Saturday, October 18, 1997

Hamilton Christian High School, Ancaster, ON

- 19 workshops
- 19 seminars

We have added sessions for elders and caregivers.
Cost \$40

Sponsored by Diaconal Ministries with the active support
of the ministries and agencies of the CRC in Canada.

PLUS:

A Forum on the role of classis in supporting local
ministry will be held at the same location:

- Friday Oct. 17, 8:00 pm: Keynote speaker: Craig VanGelder
- Saturday Oct. 18: six workshops focusing on the
role of classis in helping local ministry.

This Forum is sponsored by The Classical Renewal
Ministry Team.



For registration forms, contact your
deacons or
Diaconal Ministries (905) 646-4511

Classifieds

Events	Events	Miscellaneous	Miscellaneous	Miscellaneous
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High School Students!

You are invited to attend the
**Ontario Christian
Higher Education
Fair '97**

Tuesday, September 30 AM Redeemer Christian High School, Ottawa

Wednesday, October 1 AM Quinte Christian High School, Belleville
PM Durham Christian High School, Bowmanville

Thursday, October 2 AM Toronto Christian High School, Woodbridge
PM Hamilton Christian High School, Ancaster

Friday, October 3 AM Smithville Christian High School
PM Beacon Christian High School, St. Catharines

Monday, October 6 AM Woodland Christian High School, Breslau
PM London Christian High School

Tuesday, October 7 AM Lambton Christian High School, Sarnia
PM Chatham Christian High School

Contact the High School for complete information.

Presented by:

Briarcrest Bible College • Calvin College
Dordt College • Geneva College
The King's University College • Ontario Bible College
Redeemer College • Reformed Bible College
Trinity College • Trinity Western University

The Hugh and Eve Meeter Calvinism Awards for High School Seniors

Awards are given annually for research papers on the topics selected by the Calvinism Committee. The 1998 topic:

John Calvin's Views of the Creation and the Relevance of that View to Current Environmental Issues

Awards are payable to student tuition accounts at the colleges approved for offerings by the CRC Synod: Calvin, Dordt, King's, Redeemer, Reformed Bible, and Trinity Christian.

1st Prize: \$2,500 • 2nd Prize: \$1,250

For research paper guidelines and further information, request the Meeter Award Brochure* from The H. Henry Meeter Center for Calvin Studies, Calvin College and Calvin Theological Seminary, 3201 Burton SE, Grand Rapids, MI 49546 USA, tel. 616-957-7081.

Deadline for completed papers: January 15, 1998

*Brochures have also been sent to high schools associated with Christian Schools International.

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Sept. 17-23 Well-known Frisian entertainer Teake van der Meer is back! Ontario tour starts: **Sept. 17:** 7:30 p.m., Community Hall, Jarvis, Ont.; **Sept. 19:** 7:30 p.m., Comm. Chr. School, Strathroy, Ont.; **Sept. 20:** 7:30 p.m., Durham CHS, Bowmanville, Ont.; and **Sept. 23:** 7:30 p.m., Chr. School, Wellandport, Ont. Info/tickets: Bev. Slofstra (519) 587-2162 (#)

Sept. 20 Camp Shalom 20th Fall Fair, 10 a.m.-4 p.m. Theme: "God's perfect vision for the future." For info. and directions, call (519) 623-4860 (#)

Sept. 20 Lynelle Pierce in concert with Sarnia Friendship Group, Second CRC, Sarnia, Ont. Watch for local announcements.

Sept. 25-26 Special 25th anniversary celebrations of Campus Ministry at McMaster University, Hamilton, Ont. **Sept. 25:** 8 p.m., massed meeting, Ewart-Angus Centre 1A1, Health Sciences. Main speaker: Dr. Brian Walsh. **Sept. 26:** anniversary banquet in Celebration Hall, McMaster University. After-dinner speaker: Rev. Michael Veenema. Info. & tickets: (905) 525-9140, ext. 24207 and 24123, or, after 7 p.m., (905) 524-0488 (#).

Sept. 26 Organ recital by Canadian award-winning organist, Thomas Annand, at Redeemer College, Ancaster, Ont. Info/tickets: (905) 648-2131.

Sept. 26 Organ concert by Thomas Annand, 8 p.m., Redeemer College Auditorium, Ancaster, Ont. Info/tickets: (905) 648-2131 (#)

Sept. 27 Stephen Series Caring Ministry Workshop at Covenant CRC, St. Catharines, Ont., from 9 a.m.-1 p.m. led by Carolyn Horton from St. Petersburg, Fl. Pre-registration required. Please call Pauline Dreuth at (905) 935-9802.

Sept. 28 Farewell service for Rev. Henry Eshuis, 4:30 p.m., Bethany CRC, Fenwick, Ont. Info.: (905) 386-6719 (#)

News

'Liberal' Scandinavia had eugenics policies until only 20 years ago

Scandal reveals 100,000 forced sterilizations

Marian Van Til

STOCKHOLM, Sweden — Many people see the Scandinavian countries, particularly Sweden, as the epitome of liberal live-and-let-live attitudes. But thousands of Swedes, Norwegians and Danes would dispute that.

Eugenics policies that routinely sterilized people who suffered from physical impairments, mental illness, or were of the "wrong" race or ethnic group came to end only 20 years ago in Scandinavia, Alex Duval Smith and Maciej Zaremba of *The Guardian Weekly* reported on August 31 (see also CC's feature about eugenics, p. 9).

That fact came to light last month and is scandalizing Scandinavia. The week before *The Guardian's* report, the Swedish daily *Dagens Nyheter* revealed that 60,000 Swedes, 40,000 Norwegians and 6,000 Danes had been sterilized from the time eugenics policies were adopted in the late 1920s and early '30s until 1976.

9 out of 10 were women

The "science" of eugenics attempted to control and "improve" populations largely via "the sterilization of those whose race, lifestyle or mental capacities were 'undesirable,'" report Smith and Zaremba. Nine



For years, Sweden's government wanted to weed out those who didn't fit in genetically.

out of 10 of these "undesirables" were women.

It was the politically liberal social democrats who adopted eugenics policies. A Swedish government commission that studied such social engineering prior to the adoption of the country's eugenics policy in 1935 used this reasoning: "The care of the weak and helpless has become more enhanced. From this stage it is not a big step to prevent the birth of individuals who, most likely, must become a burden to themselves and others."

Denmark's eugenics law was

passed in 1929, "before Hitler instituted sterilization of mentally handicapped people," Smith and Zaremba note. In fact, they write, in Norway, campaigning for a eugenics law (passed in 1934) was "led by a prominent leftwinger who considered Nazi sterilization policies insufficient because they applied only to hereditary complaints."

No motherhood for the nearsighted

Even bad eyesight could get you on sterilization lists, and those who refused to undergo the operation were institutional-

ized. Smith and Zaremba cite the case of Maria Nordin, who as a Swedish teenager during World War II "was shy, had poor eyesight and could not read the blackboard. She was not the kind of person the builders of the Swedish welfare state wanted more of. When her headmistress suggested that she be moved to an institution, Maria's family was too big and too poor to object."

Nordin told *The Guardian* reporters, "The day I was called into the doctor's office — I was 16 — I knew I would be made to sign the sterilization form. It happened to all the girls [at the institution]. I decided to refuse to sign. But ... they said that unless I did, I would stay there forever." She signed. Nordin is now 72, has been married and divorced, and lives in the town of Gavle.

As recently as last year Nordin was turned down by the Swedish government after she asked for the modest sum of 100,000 kronor (\$12,500) in compensation. All these years, she says, she experienced a "conspiracy of silence." There has been "no understanding of it until now."

Swedish minister for social policy Margot Wallstrom has finally issued what Smith and Zaremba call "a belated reaction to the revelations." Wallstrom promised government compensation to the victims, but has so far given no details.

CRC-related colleges off to good start in new academic year

Marian Van Til

ST. CATHARINES, Ont. — Redeemer College, The Kings, Calvin College and Dordt College — institutions which all reflect the value their Christian Reformed founders and supporters place on Christian higher education — are off to promising starts with steady or increased enrollments for this academic year, spokespersons for those colleges report.

Redeemer Reformed Christian College in Ancaster, Ont., is reporting that it started the new academic year with 445 "full-time equivalent" students, a one per cent increase from last year. The number of new students was up sharply, to 156 from 135, a 15 per cent increase in first-year class enrollment; and retention

of returning students exceeded predictions made after student surveys were completed at the end of the last academic year.

In addition, President Justin Cooper announced that the fiscal year ending June 30 had shown a small financial surplus for the college — good news for an institution which has been periodically plagued with financial difficulties.

At press time, the registrar's office at The King's University College in Edmonton reported that their enrollment for this year will be "almost exactly the same or slightly higher" than last year, with a total student population of 510. The King's' enrollment numbers would not be finalized for a week, however, because students were still

in the "drop-add" period at the start of the academic year.

Calvin College in Grand Rapids, Mich., officially supported by the Christian Reformed Church, was also in its drop-add period at press time, but it expected to have 4100 students for the year, about 50 more than last year. However, enrollment in Calvin's freshman class is up 98 from last year and on Sept. 11 stood at 1,060.

Dordt sets new record

Dordt College in Sioux Center, Iowa, announced that the size of its student body has reached an all-time high, with 1299 enrolled on the second day of classes in late August. That's an increase of 30 over last year's record high of 1269. Included in

that total are 391 new freshmen, an increase of five per cent over last year's first-year class.

Dordt says its enrollment has climbed steadily for the last 10 years, after joining numerous institutions in enrollment declines in the early 1980s due to the shrinking number of university-age young people. (Prior to last year's record, Dordt's student body numbers had peaked in 1979 at 1218.) But since 1987, average increases have been better than three per cent a year.

Dordt's students come from a wide geographical area, with over 50 per cent coming from more than 500 miles away — that includes 15 per cent of the student body from foreign countries, by far the largest number coming from Canada.

News Digest

'Humanist' weddings hit Toronto

TORONTO — Toronto's first Humanist wedding was performed recently by Terri Hope of the Humanist Association of Toronto, reports the *Toronto Star*.

Until recently, humanists in Ontario who didn't want a religious wedding ceremony had to marry at city hall or forego legal marriage. Now Ontario has licensed humanists to perform weddings. Ironically, the officiants are categorized as "clergy."

Ontario law says the officiant must demonstrate the couple is willing to marry and must pronounce them married. Hope says humanists "have problems believing, but they still have the human need for rites of passage."

Teen finds 'Jurassic' turtle

OAK GROVE, Mo. (AP) — Patrick Stanley, a 16-year-old amateur paleontologist, has been looking for dinosaur bones since he was a kid. Finally, he recently found the bones of a "Jurassic" turtle.

On a trip to Colorado in July, Stanley and a friend dug up the remains of the ancient turtle. "It's about 150 million years old," he says, and may be a new species.

Mike Perry, executive director of Dinamation International, an organization that promotes paleontology, says, "That's an exciting find. It's one of the few fossil turtles found in [the Jurassic] age."

Muskrats threaten Dutch dikes

THE NETHERLANDS (AP) — The Netherlands has hired 500 trappers to exterminate millions of muskrats that tunnel through dikes in the Netherlands.

In 1906, a Czech count imported six muskrats from North America and released them. With no natural predators in the Netherlands, and the ability to produce 50 offspring a year, there were several million muskrats in the country within a decade.

A single muskrat can excavate about 13 wheelbarrows-worth of sand a year. Last year, trappers killed more than 300,000 of the critters.

"This is a war we cannot win," says trapper Brand Klijnsma. "But if we didn't do this, we'd have a disaster."